لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Shahadat 1351—April 1972

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1885 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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A. G. Soofi

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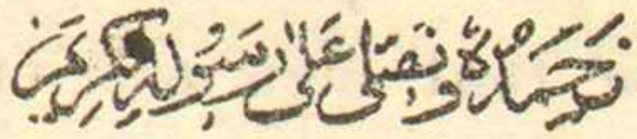

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Great Revolution on Way

Call for utmost Sacrifices

On return from his African tour last year, the Hazrat Khalifatul Masih III, in an address to the London Lajna Imaullah, said, "Hearts are overflowing with the praises of Allah, the Sublime ; particularly on account of the flahses of His might and power and dominion and support and love and of the fulfillment of His prophecies we witnessed in the jungles of Africa. Not only every particle of the body but the whole expanse of the soul keep brimming over with His glorification and eulogies.

What we saw there, its outcrop carries some points for you to ponder and deliberate and turn over in your minds. In spite of being so far away those nations are saturated with the love of Ahmadiyyat, adoring it like the love-sick. They are head

over heeis in love with the Promised Messiah (peace and grace be on him) because through him they encountered the manifestations of the Holy Prophet Muhammad (blessings of Allah and His peace be with him) and as a result of it they are making steady progress in their devotion, in their knowledge and in their performance. They have found out clearly that there is one straight path as Allah, the Supreme, has said in the course of the Fatiha. They know that men are currently taking to two paths, one that is leading them to perdition—this path is being used by the majority of the people of Europe and America and Russia and Islanders and residents of England and the other path which few are treading but they are the exceptionally lucky ones, this is the right path, and they are doing their best to keep to it with constancy never to go astray and move away from Allah, the Illustrious, and never to incur His displeasure. They understand clearly that no one can traverse these two paths at one and the same time, for, they lead to different directions, one to hell and the other to the elevations of Divine approval. They are working hard so that they and their generations and their environment may fully appreciate this truth and have preferred this right path in order to merit Divine pleasure by treading it. They hate the ways that alienate them from Allah, and end up in annihilation. These nations fully realize that it is impossible for a man to tread at the same time both the paths, the one that leads to Allah, the Excellent, and the other that alienates him from Him, it being both irrational theoretically as well as in the realm of living experience. This is a point that calls for calm deliberation. If this truth is not appreciated as has been done by them, then there is only one other way left by treading which one meets his doom, for, one cannot take to both the ways simultaneously.

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Allah, the Magnificent, has pointed out this basic verity which leads one to the straight path in the verse ایاک نعبدو ایاک نستعین that precedes the words اھدنا الصراط المستقیم that only Allah, the

Lord of Glory is worthy of worship and He alone should therefore be adored.

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Meaning of Worship

Worship means coloring oneself in dye of the Deity and assimilation of His attributes and receiving from Him everything through submitting to Him everything as a sacrificed offering. Expounding this point the Promised Messiah (peace and grace be on him) has observed that all the powers and talents and capacities that Allah, the Sublime, has granted man should be expended in His way and since spiritual glories are unlimited one should, after sacrificing his all, feel that in the event of the acceptance of these humble offerings by Allah, the Magnificent, one could not find his way to the high points of spiritual elevations and that one is thus bound to turn to Him with the petition that after dedicating all the powers He had granted him to merit the gift of His love there were still innumerable heights where one could not reach inspite of the right use of one's faculties hence ایاك نستعین "We apply for Thy help, seeking Thy support and backing to grant us additional strength so that we may dedicate this new power, this fresh grant in Thy way, receiving in return, a greater modicum of Thy love." In the verse ایاك نعبد و ایاك نستعین (We worship Thee alone and seek only Thy help) we have been taught that none is worthy of worship save Allah and there is none in the world other than Allah Who can satisfy our needs and Whom we can ask for favors so that we may be enabled to use and develop our powers and talents on correct lines- Allah alone is the source and mainspring of good. We can draw on no other source than Him for power or for light. We can only wander in darkness but can never breathe in an atmosphere of light nor receive any honour without Him.

Responsibility of Womenfolk

You sisters who are here in this obnoxious environment

because of your circumstances, are passing your days as a favor of God, if you truly appreciate the gifts of Allah, the Supreme. It is your duty to keep to the right path and not go astray from it in imitation of other people and take to wicked ways and should see to it that your children should love Allah, the Illustrious, and His Blessed Prophet Muhammad and hold the Holy Quran as the means to all honors.

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The Holy Quran

The Holy Quran is a Mighty Book. During the course of this tour I enlightened my brethren on the eminence of the Holy Quran and expounded to Christian missionaires points about the Magnificence of God, the Almighty and the greatness of the Holy Quran that made them bow their heads in salute. If then you disregard the eminence of this great book that is in your hands and neglect to cultivate it and progress verbal attachment to it but practically keep detached from it, none will exceed you in ill luck. Understand well therefore your position. Allah, the Excellent, has been over-indulgent to you in granting you the honor of enrollment in Ahmadi families through birth or conversion, making you eligible thereby for inheriting the promised patrimony granted to the Movement through the Promised Messiah (peace and grace be on him) and now it is up to you to work and exert to qualify for it. Other communities are not qualified to be eligible for it ; you alone have been declared eligible. The door has been opened to you. Now it is for you to enter it. If angels by entering this door are admitted into the paradise of Divine pleasure, it will not benefit you aught. Paradise does not delight angels as it does please men nor does hell burn angels as it does burn men. For, there are angels dear to Allah, the Supreme, employed as His agents and servants in hell immune to its fire. Man, however, is seriously affected in hell. Similarly our delight in heaven is not a source of pleasure to them. They have their own world where they feel at home. But for the man, that lucky fellow with whom when Allah, the Sublime,

proposes to be favourable it becomes obligatory to enter the door, to put his foot forward, to seek admittance to heaven through hard work, planning and prayer once it has been opened to him. No body else will step up to enter it as your proxy. This is a job that you have to do. The right path has been lighted up for you through the Promised Messiah (peace and grace be with him). It has been made possible for you now to illumine your lives with the light that was brought by the Holy Prophet Muhammad (peace of Allah and His blessings be on him) for the welfare and well-being of mankind. Now it is your job to acquire or not to acquire this light, to benefit yourselves by it or not to make use of it. No one else is going to eat and fill up his stomach as your proxy, even as none other than yourselves can make use of this light to illumine your environment. This is your job. This is your responsibility. There is no alternative to it.

Spirit of Competition

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Allah, the Sublime, has no kinship tie with any one. The Quran has clearly laid down the principle ان اکرمکم عند الله اتقکم (The most favoured of Allah are the most pious among you). Allah will thus love only those who take to the paths of piety and excel others in devotion, self-denial and self-sacrifice; they shall be heirs to greater measure of Divine favors. What I saw back in Africa set me thinking. It should also make you feel concerned. It would be a matter for grave distress and great misfortune that your African brethren, who entered the fold later and received the light through you, should move forward leaving you behind. You would not wish that they should lag behind but it is only natural that you should be inspired with the zeal to move further on and on. Since in this race and in this competition you have been keeping in the vanguard you should not lag in the rear as, otherwise, Allah, the Supreme, will use them as His agents and history will put on record that a light of Allah came down in Pakistan but Pakistanis cared not enough for it and Africans who were seven thousand miles far out acquired it in a degree that far excelled that of Pakistanis, both men and women,

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earning greater measure of God's love and God, the Excellent, chose them as His agents to work out His scheme and to achieve His objectives and rejected the Pakistanis. It will be a matter for great shame indeed. Look therefore not to this false glitter that is before your eyes now. This glitter has a big glow and allure like a tumour on the body that holds stinking puss. This is the picture of this western culture. The days are at hand when a great convulsion will take place as I warned in 1967 and repeated in the recent press conference. We will not have to wait long. I had said that it should happen in 25 to 30 years. Of these three have already elapsed. I should therefore calculate that it would take place in 23 to 27 years. If these nations do not repent of their filthy ways they will be adjudged evil in the sight of God. Allah, the Supreme, will annihilate them. Do you want to share their doom? Or would prefer to partake of the grace which has been placed withim your reach through the Promised Messiah (peace and grace be on him).

I wish and I pray that in full realization of your status as Ahmadi ladies, extolling the praises of Allah, you should exert to save yourselves and your children from the pernicious western culture and engage yourselves in qualifying for the favors of Allah, the Magnificent, so that His anger may not be kindled against you. This is a fact that has been observed by mankind umpteens of times that man cannot withstand the wrathful eye of Allah, the Supreme, even for a second. He wiped out whole nations within the twinkling of an eye. That Lord of might and Dominion has as much power today as He had before, to reduce within a second, to ashes contemporary civilization which boasts of being the most advanced in the world, if men do not mend their ways and turn to Him and turn away from the paths that have alienated them from God. It is quite possible that even its relics may become extinct. Some relics of past civilizations are to be found here and there but it is quite likely that the modern western nations might be afflicted with such

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terrible visitation that when after a couple of a hundred years the history-writers of Islam would seek to trace their relics they might fail to find any vestige. Do not therefore make a move to share this punishment and this affliction. Instead try to win the love of Allah, the Sublime. The mundane glitter of western culture, the show of this stinking civilization, its seeming attraction and glamour lack beauty, are devoid of light and have no charm. Let it not lead you astray from the right path to the track that leads to death; pray to God for yourselves. I keep constantly praying and am assailed with great anxiety at times when some facts come to my knowledge. This life has a short span and not a very comfortable and happy one at that. Those who have millions have no peace of mind and are not content: they want more. How then should we aspire for worldly wealth? This filthy, wordly man is neglecting his everlasting life for which he has been created for the sake of this wordly life that hardly extends from sixty to seventy years. If you daily ponder for a while that your present life is not even as much as a drop in the ocean compared to the life that has been promised, the fear of Allah, the Sublime, might receive a powerful fillip making you humbler in your attitude to Allah, the Sublime. It might accentuate your sense of duty to yourselves, to your families and to mankind. Allah, the Supreme, might next be pleased to appreciate your concern for your responsibilities and your anxiety to acquit yourselves of them more worthily and you may thus merit His pleasure, the favour that He is willing to grant you. There are many who, for the sake of this wordly life, through neglect and ignorance, for love of this world, this transitory and smelly world, readily reject the gift of great Divine love. This is a short life. Forget it, particularly at this juncture when we have reached the turnpike in the history of the movement and as I have said a grand revolution is in the offing, a revolution that has a parallel only in the life of the Holy Prophet (peace of Allah and His blessings be with him), The eye of mankind

did not see such a revolution nor shall it see its like ever again. The world will become a totally different world. The laggards will be in great repentence at that hour. Before that day dawns, buck up and bring nearer the day of Islam's dominion and victory through utmost sacrifices. May you start having a grasp of your minds, your status and your responsbilities and become eager seekers of the favours of Allah, the Magnificent, in increasing measures. Amen.

Eng : A. G. Soofi.

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In the Company of the Promised Messiah

(VII)

(By Ch. Ali Muhammad B.A. B.T.)

The year 1893

The claim to the office of Messiah by Hazrat Mirza Ghulam Ahmad of Qadian (peace and grace be on him) in 1893 necessitated the publication of a number of books in Urdu and Arabic. The priests of the age, particularly Maulvi Muhammad Hussain of Batala, asserted that the Mirza Sahib was awefully ignorant of the Arabic language and could not write a single sentence in flowery and eloquent style The Promised Messiah (peace be on him) wrote a number of books in Arabic and challenged his rivals to produce similar books in Arabic. But none dared accept the challenge which stands even to this day.

The Aina-i-Kamalat-i-Islam. آئینہ کمالات اسلام

The Aina-i-Kamalat-i- Islam is next in importance to the Barahin-i-Ahmadiyya compiled by the Divine Reformer. It deals with the noble, lofty and most practical teachings of Islam and the most minute and excellent beauties of the Holy Quran. It treats of the ways and means by which a seeker-after-truth is enabled to rise to the highest pinnacles of spirituality. The most interesting and crucial part of the book is the chapter on angels, their existence, their nature and their functions in relation to the organisation and management of the universe and their dealings with human beings.

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The Holy author himself explains the purpose for which the book had been compiled by him in the following words:

> "I have written this book so that the people of the world may come to know of the noble

teachings of Islam and the excellent beauties of the Holy Quran. And I feel, it is too much for me to say that I have *written* this book. For, as a matter of fact, God Himself generously helped me to compile it from beginning to end and drew my attention to the beauties and minutiae of the Holy Quran which are far beyond the range of ordinary human comprehension. I know He has shown a mighty sign so that it might be known how vehemently He defends Islam by His wonderful signs even in these days of Muslim decline and how completely He brings to nought the evil designs and wards off the slanderous attacks of hundreds of people by manifesting Himself to an humble servant of His. How I wish the offspring of Muslim noble families who are caught up in the ever-increasing and bewildering charms of modern science to carefully peruse this book. If I could, I would have distributed all the copies of this book free of charge to these young men. The book is nothing short of a miracle of God. Ordinary human efforts could not produce such a valuable treasure of spiritual gems".

(Aina-i-Kamalat-i-Islam P. 4)

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Again he writes :

"It is to be noted that during the course of preparing this book I had the honour of having twice vision of the Holy Prophet of Islam (peace and blessings of Allah be on him) who was extremely delighted to see its contents. Again one night I saw an angel who called the people aloud and said, ' Rise, in reverence, to do honour to this book which is full of blessings'.

The first half of the book is in Urdu dealing with the spiritual grades a seeker-after truth has to acquire during the

course of his spiritual journey, and with the functions of Gabriel, the Arch-Angel, who is entrusted with the task of conveying the messages of God to His chosen people on earth. The latter part of the book contains an invitation and a warning to all the *Pirzadas*, *Sajjada Nashins*, *Sufis* and so-called spiritualists of the sub-continent and of Iran, Turkey, Egypt and all other Islamic countries of the world. This he undertook at the suggestion of Maulvi Abdul Karim of Sialkot, a young energetic companion of the Promised Messiah (peace be on him). The Promised Messiah had a mind to write the message in Urdu but the Divine revelation urged upon him to write it in Arabic so he wrote the 'Al - Tabligh in scholarly Arabic, the like of which could not be produced even by authors of renown. An Arabic scholar Syed Muhammad Said remarked that no Arab could write the like of it and joined, on that score, the Ahmadiyya movement.

At the end of the book is an euology in praise of the Holy Prophet Muhammad (peace and blessings of Allah be on him). It consists of 70 Arabic verses of exquisite beauty. Syed Said Shami said, "By God I am not very fond of Arabic poetry but I will surely learn by heart all the verses of this euology".

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Jang-i-Muqaddas or the Holy War.

In 1893, there was a campaign waged by the Christians of the Punjab to secure an easy victory against Muslims and there was a yearning on the part of Muslims to a decisive clash with the Christians. Both Christians and Muslims were on the look - out for an opportunity to prove which of the two religions— Christainity or Islam-was worthy to be embraced. The opportunity was occasioned by a challenge on the part of Christians of Jandiala, near Amritsar, to the Muslims of that place to decide in a controversy which of the two great religions was favoured by God. The Jandiala Muslims, poor as they were, respectfully approached the Hazrat Mirza Ghulam Ahmad to come to their rescue as they feared that the cause of Islam would otherwise suffer and the Muslims of Jandiala

would be humbled to dust. The Promised Messiah (peace be on him) assured Mr. Muhammad Bakhsh Panda, the leader of Jandiala Muslims of every help and sent a deputation headed by Maulvi Abdul Karim of Sialkot to Rev. Dr. Henry Martin Clarke of Amritsar to settle terms of controversy proposed to be held between Muslims and Christians. The Rev. gentleman politely greeted the deputation and discussed, in a meeting with its members the venue, the date, the terms of reference and the subjects to be tackled.

Following were the conditions mutually agreed upon by the contending parties concerning the management and procedural arrangement in connection with the controversy :

1. The venue for the controversy would be Amritsar. (Dr. Henry Martin Clarke set apart the main portion of his house for the purpose)
2. In all one hundred tickets were to be issued to Christian and Muslim visitors (fifty to each party) for admittance into the hall of audience.
3. Hazrat Mirza Ghulam Ahmad of Qadian was to represent Islam while Dr. Abdullah Authem was to represent Christianity. The leaders were to be assisted by three prominent persons from each side.
4. Both parties were to take notes of the speeches which were to be compared later and given to the press for publication.
5. Leaders of the parties were to speak not for more than an hour at a time.
6. There were to be two Presidents, one from each side whose decision would be final so far as the procedural arrangements were concerned.
7. The time for discussion was to begin from 6 A. M. and to last till 11. A. M.
8. The controversy was to extend over two weeks from May 22 to June 5, 1893.

During the course of the first week the Leader of the

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Muslims would criticize the godhead of Jesus Christ and the allied doctrines of trinity and salvation. During the second week the Leader of the Christians would criticize (1) the mercy of God without exchange. (2) Divine determination as believed by Muslims, (3) the use of force for the propagation of Islam (4) the truth of the Quran as the Word of God and lastly the prophet-hood of Muhammad (peace and blessings of Allah on be him).

9. Both the Leaders were to be assisted by three learned men of each commnity but the assistants were not to interfere at any stage during the course of the discussion.
10. The speeches of the Leaders were to be recorded by two amanuenses from each side who would compare the manuscripts during the interval. The written speeches were to be countersigned by the two presidents and then handed over to the manager of the press for publication.

Hazrat Mirza Ghulam Ahmad, Leader of the Muslims demanded that both sides would stick to the stipulation that every hypothesis and every argument would be produced from the very book which each party believes to be the revealed word of God. Moreover, he demanded that each Leader would demonstrate the truth of his own religion by showing fresh and living signs so that it might be established which of the two religions—Christainity or Islam—was true in the sight of God.

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This being decided upon, the Leader of the Muslims opened the debate on Monday, May, 22, 1893 at 6.10 a.m. in the house of Dr. Henry Martin Clarke at Amritser. The proposition was the divinity of Jesus Christ. According to the stipulation agreed upon by the parties, the Leader of the Muslims criticized, on lines of Inductive reasoning, the Divinity of Jesus Chirst by citing verses from the Holy Quran. But the Leader of the Christians did not support the divinity of Jesus with quotations from the Bible. The Leader of Christians, in his turn tackled subjects of stereotyped nature and of secondary importance as is evident from the list of topics given above.

An interesting incident

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The Leader of the Muslims had been pressing the point that a true religion must not content itself with narrating past signs only but must be able to show fresh and living signs in every age. The Leader of the Christians, however, denied that there was any need of showing fresh signs, for the signs already shown were sufficient to prove the truth of a religion. But if, he argued, the Leader of the Muslims was anxious to show fresh signs he and his party would have no hesitation in accepting Islam as the true religion. On the following day the Christian Leader brought into the hall of audience a group of invalids—blind, lame and dumb—and jestingly asked his antagonist to lay his hand on each one of them and cure them of their ailments, since he claimed to be the Promised Messiah. But the Leader of the Muslims, in his turn, replied that according to the Bible, it was a sign of the Christians that by laying their hands on the patients they would cure them of their diseases. (Mark 16 : 18). So he asked his Christian antagonist to lay his hand on the three persons he had so kindly brought into the hall and cure them before the eyes of the audience. The retort was nothing short of a bomb-shell for the Christians. It never occured to them that the boomerang which they had thrown at their opponents would recoil on the throwers themselves. So they hastily withdrew the patients from the hall.

June 5 was the last day of the controversy. Hazrat Mirza Ghulam Ahmad, Leader of the Muslims, read out his last paper. He refuted the objections raised by his adversary. He further remarked that his antagonist, Dr. Abdullah Authem, deliberately refused to believe in the Quranic miracles and prophecies. "I wonder why I was drawn into this controversy". He said, "Ordinary debates are usually conducted by other persons also. I have been fervently praying to God to decide between the two parties. We, humble servants of His, could do nothing without His help. So He gave me, last night, the glad

tidings that 'of the two parties whichever is deliberately supporting falsehood, and is forsaking the One True God and regards an humble human being as the God Almighty, shall be thrown into hell within fifteen months from today *unless he turns to the Truth.* And the One who follows the right path and believes in One True God, shall be honoured. When the prophecy comes to its fulfilment, some of the blind will begin to see and the lame will begin to walk and the dumb will begin to speak.'

Now I ask my opponent if this prophecy comes true will he not deem it a true prophecy and will it not be a mighty proof of the truth of the Holy Prophet whom he calls anti-Christ in his book''.

The instant effect of this terrible prophecy upon Dr. Abdullah Authem, the Leader of Christians, was that his face turned pale and he began to tremble. Placing his hands upon his ears he publicly declared that he was never insolent to the Prohpet of Arabia and that he did not use the word 'anti-Christ' for him.

Thus ended the grand controversy between the two nations of the Indian sub-continent. Each party awaited further effects of the grand prophecy for fifteen months. Dr. Abdullah Authem during the span of this period uttered not a word against Islam nor against its Holy Founder (peace and blessings of Allah be on him). He kept mum for full fifteen months. He did not pen down a single sentence against the religion of Islam. He was so awe-stricken by the words of the Prophecy.

A letter to Queen Victoria (1893).

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As deputy of the Holy Prophet Muhammad (peace and blessings of God be on him), the Promised Messiah wrote a letter to Queen Victoria in 1893 inviting her to the fold of Islam. The letter was gratefully acknowledged by the Queen together with a request that more literature on Islam be supplied to her.

Sir Syed Ahmad Khan of Aligarh had grave doubts about the efficacy of prayer. The Promised Messiah's thesis "*Barakat ud-dua*" contained the grand prophecy concerning the death of Pandit

Lekh Ram, a foul-mouthed calumniator of Islam, within six years from the date of publication of the book in April, 1893. The Promised Messiah drawing the attention of Sir Sayed to this prediction assured him that he would live long enough to see the fulfilment of this prophecy.

The Hujjatul Islam.

It covers preliminary correspondence with Dr. Henry Martin Clarke of Amritsar concerning the aforesaid great controversy between Christians and Muslims that took place at Amritsar. The "Hujjat-ul-Islam" also contained a prophecy about Maulvi Muhammad Hussain of Batala to the effect that he would declare him (Hazrat Mirza Ghulam of Qadian) a Muslim before he (Maulvi Mohammad Hussain) died. The Prophecy came true in 1914 when the Maulvi Sahib deposed on oath in the court of a magistrate, of Gujranwala, Lala Devki Nandan, that the Ahmadiyya Community did believe in the Holy Quran and the Hadith and that the Ahl-i-Hadith community regarded all those who believed in the Quran and the Hadith, as Muslims.

Karama-tus-Sadiqin

It is a treatise containing a commentary on Sura Fatiha together with four poems written in praise of the Holy Prophet Muhammad (peace and blessings of Allah be on him) in Arabic of surpassing beauty. The Promised Messiah (peace be on him) challenged Maulvi Muhammad Hussain of Batala and his associates to produce a similar treatise bearing on the same subject and offered a prize of Rs. 1000/- But there were no takers.

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Tuhfa-i-Baghdad

Another work produced by the Promised Messiah during this peried is Tuhfa-i-Baghdad.

It is a treatise in beautiful Arabic as a rejoinder to an advertizement by a certain Sayed Abdur Razzaq of Baghdad.

Shahadat-ul-Quran شهادة القرآن

This Book deduces arguments from the Holy Quran bearing on the truth of his claim as the Promised Messiah (peace and grace be on him).

A letter to the Pope

By Alhaj Muhammad Siddiq
Ahmadiyya Missionary, Fiji Islands.

Sir, during your last and perhaps longest Papal visit to Asia, Australia and the Pacific Islands, you were reported to have said :—

> "Christ is a teacher, a shepherd and loving redeemer for all the 750 million Chinese people too".

I am a Muslim and in accordance with the Muslim Scripture, the Holy Quran, I regard Christ as a true Prophet of God. His Mission was confined to his own people, the Jews. He was, therefore, not a World Messenger whose message was to be preached to and accepted by nations other than the Jews or Israelites. According to the Holy Bible Christ had no concern with the Gentiles. Hence he had refrained from preaching and converting the Gentiles to his fold throughout the period of his ministry of three years in the Holy Land.

In view of your above mentioned proclamation and message to hundreds of millions of Chinese, I respectfully entreat you to be gracious enough to enlighten us on this point. I have made a thorough research and have studied several old and new versions of the Holy Bible. I have not come across any clear-cut and categorical declaration of Jesus Christ to the effect that he was a universal teacher, messenger and redeemer for all mankind indiscriminately.

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Is it not true that Christ was the promised Messiah of the Jews and did not come to abrogate, cancel or destroy even one single jot or a tittle of law. He says in clear terms :

(1) "Think not that I have come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in

no wise pass from the law, till all be fulfilled. (Matt. 5 : 17-18)

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(2) The Scribes and Pharisees sit in Moses' seat, All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not." (Math. 23:2)

(3) „and behold a certain Lawyer stood up and tempted him, saying, Master, what shall I do to inherit life. He said unto him, what is written in the law how readest thou. And he answered and said, thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind and thy neighbour as thyself. And he said unto him, thou hast answered right. This do and thou shalt live. (Luke, 10: 25-28).

(4) "If thou wilt enter into life (eternal) keep the commandments." Matthew 19:17

(5) "And it is easy for heaven and earth to pass than one tittle of the Law to fail." (Luke 16:17)

(6) "And he charged him to tell no man, but go, and show thyself to the priest, and offer for thy cleansing, according to as Moses commanded for a testimony unto them." (Luke 4:14)

(7) "He that speaketh evil of his brother and judges his brother, speaketh evil of the Law, and judgeth the law, but if thou judge the law, thou art not a doctor of the law, but a judge. There is one law-giver who is able to save and to destroy, who art thou that judgest another."

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(James 4:11-12).

I am sure you would agree with me that no one but Christ himself could express better his mission and the design and purpose for which God had sent him. Well, according to the Holy Bible Jesus explicitly says:

(1) "I am not sent but unto the lost sheep of the House of Israel." (Mat. 15 : 24).

(2) For the son of man is come to seek and save that which was lost" (Mat. 18:11) i. e. the ten lost tribes of Israel who were carried away by Nebuchadnessar and ultimately lost in the far East.

While sending his disciples to go forth and preach, he said :—

"Go not unto the way of Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." (Mat. 10:5-6).

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And when a Gentile woman came to ask him a favour he declared :-

"It is not meet to take the children's bread and cast it to dogs." (Math. 15 : 26).

On another occasion he is reported to have said :-

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn against and rend you." (Mat. 7 : 6)

He again says to his disciples :

"But when they persecute you in this city, flee ye into another for verily I say unto you, ye shall not have gone over all the cities of Israel, till the son of man be come." (Mat. 10:25).

It is clear from the above verse, that the disciples were enjoined to confine their preachings to the Children of Israel till the time of his second coming. It was in strong protest against this disobedience of this injunction that the apostles contended with Peter because of his preaching to the Gentiles. It is said :

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision

> contended with him, saying, "Thou wentest into men uncircumcised and didst eat with them".
>
> (Act 11 : 1-3)

In fact they preached to and converted only the Jews. Thus, it is said :-

> "Now, they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus and Antioch, preaching the Word to none but unto the Jews only."
>
> (Acts. 19 : 19)

The Bible tells us that St. Paul and Barnabas too were accused by the apostles of preaching the message of Christ to non-Israelites. It is strange that in defence they did not quote any command of Christ and only said :-

> "It was necessary that the word of God should first have been spoken to you (Jews) but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn now to the Gentiles."
>
> (Acts 13 : 46).

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This shows that the only reason for their turning to the Gentiles was refusal of the Jews to hear the Word and not because Christ was also sent to the Gentiles. Why did not Paul refer to any of Christ's orders to this effect one is apt to ask? If Christ had actually allowed preaching to the Gentiles, they would have known and referred to his such injunction. As for Paul's saying that Christ had told him "to be a light for the Gentiles" it has no basis for he had no real meeting with Christ as a believer, nor was he converted during Christ's life-time; and as long as Christ was in the world Paul remained his bitterest enemy and opponent. As for his vision on the road to Damascus, obviously, it cannot be taken to be so reliable and weighty as to cancel Christ's own explicit commands and declaration in regard to his Mission.

According to Matthew and Luke, Christ gives glad tidings to his desciples by saying :

(1) "Verily I say unto you, that ye which have followed me in the generation when the son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel." (Mat. 19 : 28).

(2) "I appoint unto you a kingdom as my father hath appointed unto me ; that ye shall eat and drink at my table in my kingdom, and sit on thrones *judging the twelve tribes of Israel.*" (Luke 22 : 29-30)

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It clearly shows that only the twelve tribes will be dealt with and judged by the twelve desciples at the time of Christs' second appearance and no Gentile Christian Saint, Bishop or Pope will share throne of his glory. Incidently one wonders how Judas Iscarriot "The Betrayer" will be awarded the promised throne of the glory of God according to the above prophecy.

Sir, may we respectfully ask if this prophecy, as it is, will ever come to pass and be fulfilled literally ? If it is to be fulfilled metaphorically, then the obvious interence must also be boldly admitted that Christ's second appearance or descension too was to take place only metaphorically and not bodily at all.

Christ's interesting conversation with the Samaritan woman at Jacob's well (John. 4 : 22) is yet another proof of the fact that his ministry and message were confined to the Israelites only and he came to offer salvation only to the Jews. Hence he expressly says to the Samaritan woman :-

"Ye worship ye know not what ; we know what we worship ; for salvation is of the Jews."

They made a mockery of him by writing on his cross "This is the king of the Jews." While he was in agony on the cross they ironically said :-

"If he be *the King of Israel*, let him come down

from the cross and we will believe him."
(Math. 27 : 42-44)

This also supports the fact that Christ had claimed to be only their spiritual king, Messiah and redeemer and not of others.

The prophecy of Micah 5 : 2 as mentioned in Matthew 2:6, also fully supports the Jewish conception of their Messiah's being an Israelite concern only. It says :-

> "And thou Bethlehem, in the land of Juda art not the least among the princes of Juda, for *out of thee shall come a Governor that shall rule my people Israel.*"

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Other passages of the New Testament clearly support our view that Christ was sent as a prophet only to the Israelites :-

(1) "Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my father hath appointed unto me that ye may eat and drink at my table in my kingdom and sit on thrones *judging the twelve* tribes of Israel." (Luke. 22 : 21-30).

(2) "But we trusted that it had been he (Christ) which should have redeemed Israel. And beside all this, today is the third day since these things were done. (Luke 24 : 21).

(3) "As long as I am in the world, I am the light of the world." (John. 9 : 5).

(4) The Angel said to Mary :-

"And behold thou shalt conceive and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest ; and the Lord God shall give unto him *the Throne of his father David. And he shall reign over the house of Jacob for ever.* (Luke 1 : 31-34).

(5) "When they therefore were come together, they asked him saying, Lord, wilt thou at this time restore again the Kingdom to Israel, and he said unto them it is not for you to know the times." (Acts. 1 : 6-7).

(6) "Ye (Israelites) the children of the prophets, and of the covenant which God made with your fathers.....unto you first God having raised up his son Jesus sent him to bless you." (Acts. 3:25-26).

(7) Even the wise men from the east knew full well that he was the King of the Jews only (Math. 2 : 2). His famous sermon on the Mount too was addressed only to the Israelites, and in spite of the fact that the other nations were living side by side with the Jews in the Holy land, he never preached to them. Pilate, before whom his case was brought and who judged him, also considered him "The King of the Jews" only. (Math. 27 : 37).

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(8) It appears from St. Paul's letters that the early Church was divided into two major factions opposing one another. The apostles of the Church at Jerusalem who were noted by St. Paul as "arch apostles" and 'acknowledged leaders' and whose Church was actually the real and original Church of Jesus, did not agree with St. Paul's policy of preaching to and converting the uncircumcised (the Gentiles) and up to the last they appear to have confined their activities to the circumcised—the Jews only, in fact, these early disciples never entertained the notion of preaching to others, and being disciples of Jesus, how could they go against his clear injunctions, hence they could not be taken to be wrong in this issue as against St. Paul. They never broke

> away from Judaism and its traditions and continued to follow Jewish scriptures and always sought guidance from the Torah.

The only reason and justification so far brought forth by some Christians preaching the Gospel of Christ to the whole world is that toward the end of his ministry Christ was reported to have exhorted his followers to convert all nations by saying :-

> "Go ye, therefore, and teach all nations baptizing them in the name of Father, and the Son and The Holy Ghost." (Matth. 28 : 19).

However, this argument does not seem sound at all because, the afore-mentioned passage attributed to Christ is an interpolation and later addition :-

1. The disciples of Christ never baptized any one in the name of the Father and the Son and the Holy Ghost. Had they known Christ's this injunction, they would surely have complied with it in letter and spirit.

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2. If Christ had really enjoined upon his disciples to this effect, the apostles and elders of the early Church would not have contended with Peter, Paul and others who went to the Gentiles. In fact, they would never have told Peter :

> "Thou wentest into men uncircumcised and didst eat with them." Likewise, if Peter, Paul, Barnabas and others had had any knowlege of Christ's any such instructions in this regard, they would have forthwith given their reference instead of relating their own contradictory and vague visions.

Evidently, one could adduce no reasonable explanation to all these questions except to admit the plain fact that Matthew 28 : 19. and Mark 16 : 9-19, are but later additions and interpolations. Hence, the last 12 verses of Mark were excluded from the original Text of the Revised Standard Version of the Holy Bible published in 1946. They were admittedly added to Mark's last Chapter towards the end of the 2nd Century by a Church

dignitary called "Arston". (Concise Bible Commentary by Luther Clark P. 276).

(4) Encyclopaedia Brittanica also says that the last 12 verses of Mark 16 were not found in the oldest authentic Greek, Latin, Syrianic and Aramaic manuscripts of the Gospel of Mark; rather the following verses were found in them instead :-

> "And all the things announced to these about Peter briefly, they spread abroad, And after that Jesus also himself appeared from east, and upto west, he sent out by them the sacred and incorrupted preaching of the eternal salvation. Amen."
>
> (Encyclopedia Brittanica 14th Edition P. 519.)

(5) Father Yavier Leon-Duour S. J. who is a well-known Roman Catholic scholar and has been consulter of the Pontifical Biblical Commission in Rome, has recently fully endorsed Encyclopeadia Biblica's above mentioned statement. He says in his book, "The Gospels and the Jesus of History" :-

> "Mark 19 : 9-20 is accepted by Catholics as canonical scripture, but did not apparently form part of the original Gospel of Mark. It was added later." P. 263.

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(6) A new version of the Holy Bible has recently appeared under the title of "The New English Bible". There is an important note given in it on Mark 16-8 under its last word 'afraid'. It says :-

> "At this point (at verse 8) some of the most ancient witnesses bring the book to a close."

Thus, it is evident and needs no further proof that Mark 16 : 9-20 is not a part of the original, real and true Gospel and is a later addition. These verses cannot, therefore, stand as an argument or an excuse for preaching the message of Christ to non-Israelites.

(7) The following note in "The Jerusalem Bible" makes the case of Mark's ending further clear in support of our view :-

> "The long ending of Mark V. V. 2-20 is included

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in the canonically accepted body of inspired Scripture. This does not necessarily imply Marcan authorship which, indeed, is open to question. The manuscript transition is the main objection.

Many MSS (including Vat. & Sin.,) omit the present ending which, proceeding from V. 8 runs "They reported briefly to Peter's companions what they had been told. Then Jesus himself through their agency broadcast from East to West the sacred and incorruptible message of eternal salvation."

"Four MSS give the shorter ending and also add the longer. One MSS has the longer ending with the following inscription between V.V. 14 & 15 : "And they defended themselves thus. 'This age of lawlessness and unbelief is under the sway of Satan, who does not allow those under the yoke of unclean spirits to understand God's truth and power. Now, therefore reveal your righteouness.' This is what they said to Christ, and Christ answered, "The number of years allowed for Satan's authority has been reached, but other terrible things draw near. I was handed over to be killed for those who sinned, so that they might turn to the truth and sin no more, and so inherit the spiritual and incorruptible glory of righteousness which is heaven."

"We may add that the transition from V. 8 to V. 9 is brusque. Moreover, it is difficult to see how the original gospal could have ended so abruptly at V. 8. Hence, the hypothesis that, for some unknown reason, the original ending has been lost and the present ending composed to fill the gap. This ending is in fact, a brief summary of the appearance of the risen Christ, *and its style differs notably from the usually concrete and pictorial style of Mark.* The present ending,

however, was known to Tatian and to Irenaeus in the 2nd. century, and is to be found in the vast majority of Greek MSS and of the versions, *but that Mark was its author can not be proved.*"
(The Jerusalem Bible, 1966, Page 89.)
Darton, Longman & Todd.

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Regarding Matth. 28. 19, suffice it to say that since the Gospel of Matthews is one of the synoptic Gospels, it is admittedly more or less a summary or a copy of prototype Gospels, of Mark. So, what holds true of Mark the same holds true of Matthews.

And here again, the Encyclopeadia Biblica affirms that the verses in question are unauthentic and partially interpolated. (see under "Matthews") It is also an open fact that contrary to almost all current versions of the Bible, in many of the authentic and authorised original manscripts Matthew 28: 19. is recorded as:-

"Go and make disciples of all nations in my name"instead of ,,Go ye, therefore, and teach all nations, baptising them in the name of the Father and the Son and the Holy Ghost. (Revised Std Version 1954.)

That this variation in Matthew 28:19. reflects its unauthenticity and interpolation goes without saying.

As such, I now invite you most respectfully, to reconsider and correct your beliefs regarding Christ and to accept the Holy Prophet Muhammad as the true Messenger of God and, thus, join the fold of Islam. Islam, as you may already know, invites all manktnd to The One, Eternal. Unchangeable and Pcrfect God Who has no partner, no son, no father and no mother. Moreover I also have pleasure in conveying to your Holiness this glad tidings and good news that the Heavenly Messenger of the latter days whose advent was foretold by almost all the great prophets of yore has made his appearance in due time in India in the person of Hazrat Ahmad the Holy Founder of the Ahmadiyya

Movement. He has appeared in this materialistic age to let the whole world realize once again, that our God is a Living and Loving God Who loves, hears, talks to and answers the prayers of His people even today in the same manner as He did in goneby days.

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The prophecy of the Second Coming of Christ too has been duly fulfilled in the person of the Holy Founder of the Ahmadiyya Movement. It is clear from the text of the prophecy itself that Christ himself was not to return but a person similar to him and in his spirit and power was to appear ; just as the prophecy of Elijah's coming from heaven was fulfilled in the person of John the Baptist according to Christ's interpretation in Matthew 17 : 10-14. So, we invite every true Christian not to repeat the error of the Jewish belief concerning Elijah by expecting Christ from heaven bodily and to accept the Muslim Promised Messiah of this age who has come to lead all mankind to The One true God and to the Universal Prophet-Muhammad (peace and blessings of God be upon him) and whose truth God has established by hundreds of thousands of mighty signs and miracles. After receiving revelations from God to this effect, he proclaimed :

> "I am the light of this dark age ; the person who follows me, shall be saved from the pitfalls and ditches which the devil has prepared for those who walk in darkness.
>
> He has sent me to guide the world to the True God with peace and forbearance. But those souls who do not desire the truth, have become my enemies and are pleased with darkness. However, I have tried my best to sympathise with mankind so far as I could."
>
> (Jesus in India) Page 11.

In conclusion, I again humbly request you to ponder over his claims, join his fold and be blessed for ever and thereby set an example to all your followers in accepting the truth without fear.

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Address to the King of Tonga

In an address presented to His Majesty King Taufa'ahau Tupou IV, K.C.M.G., K.B.E., B.A., LLB., and Her Majesty Queen Mataaho of Tonga, on their official visit to Suva on 3rd December 1971, on behalf of the Fiji Ahmadiyya Community the Ahmadiyya missionary Al-haj Maulvi Muhammad Siddiq, observed :

Your Majesties,

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On behalf of the members of the Tahrik-i-Jadid Anjuman Ahmadiyya Overseas Muslim Mission, Fiji, I have great pleasure in welcoming Your Majesties on the joyous and auspicious occasion of your first State visit to Fiji. We sincerely pray that God may enable you both to render unforgettable services to mankind and guide you to the path of His Beloved and Chosen ones. We hope that Your Majesties will not only enjoy your visit here but, I am sure, it will also go a long way in strengthening and enhancing the traditional ties between the governments and the peoples of the two countries and a spirit of goodwill and fraternity will be its ultimate outcome.

Your Majesties, the Ahmadiyya Movement which we represent is not a new religion. It is nothing more nor less than the religion of Islam that was founded by the Holy Prophet Muhammed (on whom be peace and blessings of God) some fourteen hundred years ago. It has been named Ahmadiyyat only in view of his name "Ahmad" as predicted by Prophet Jesus Christ in the Gospels. Thus, the Ahmadiyya Community represents Islam to the world today in its pristine and pure form. To us, the best and the most precious gift, therefore, that we can present to Your Majesties on this occason cannot be anything other than

the Holy Scripture of Islam, the Quran, that the Almighty God Himself gave to mankind through the Holy Prophet Muhammad, peace and blessings of God be upon him.

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Perhaps Your Majesties are already aware, the divine scriptures of almost all the world religions contain clear prophecies regarding the appearance of a universal Divine Reformer in the latter days whose advent was eagerly awaited by the people of the world. Hazrat Ahmad of Qadian, India, who founded the Ahmadiyya Movement, claimed and proved through irrefutable signs and arguments that in him had been fulfilled all these prophecies and that he was the long awaited Messiah and universal messenger and reformer of this age. He declared that God had sent him to invite all mankind to the one true and perfect religion-Islam. He established Islam's truth and superiority over other religions by thousands of heavenly fresh signs and miracles in a manner that no just and God-fearing person can deny.

According to Islam, we Muslims are required to believe in One Single Living and Loving God and all His prophets to whomsoever they may have been sent and wherever they may have appeared. Hence, no Muslim can be regarded a Muslim unless he regards Jesus Christ to be a true and holy prophet of God. Christ and his mother Mary both are mentioned in the Holy Quran as pure and perfect models of purity and virtue. In fact, they are referred to in the Holy Quran more reverently than in the Gospels. So far as the Holy Bible is concerned we find that Christ Jesus had explicitly prophesied about the appearance of another much greater prophet than himself after his departure from the world. In John 16 : 7-16, for instance, the coming of a "Comforter" and "Spirit of Truth" is predicted who was to come after Jesus' departure, was to foretell "things to come" and was to glorify Jesus and to clear him of all charges laid against him by his opponents. If we ponder over this grand prophecy of Jesus earnestly, it would unmistakenly be proved that it applies to none other than the Holy Prophet of Islam, whose

advent took place six hundred years after Jesus.

Your Majesties, it is an open fact that almost all nations of the world are steeped today in error, inequities, and gross transgression against God. People have gone mad after worldly pursuits and are deeply indulging in every kind of vice and sin. They have entirely neglected their duties towards their Creator and have immersed in utter darkness to an extent that they make mockery of religious beliefs and teachings. While denying the very existence of God, some wickedly argue, that even if there was a God who governed this world He must be dead by now, for He is not taking good care of His world as before. It was imperative, therefore, that God should have sent someone to draw mankind from this state of spiritual degradation and to prove to them His existence. As I have pointed out before Hazrat Ahmad is the person whom God has chosen and to whom He has entrusted to accomplish this grand task. Hence Hazrat Ahmad proclaimed the purpose of his advent in the following memorable words:

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> "I am the light in this dark age? One who follows me shall be saved from pitfalls and ditches that the satan has prepared for those who walk in darkness.
>
> He has sent me to guide the world to the True God with peaceableness and forbearance. But those souls who do not desire the truth, have become my enemies and are pleased with darkness.
>
> (Jesus in India page 11)

Your Majesties are no doubt well aware of the fact that in the presence of God we are all equal, the great and the small, the sovereign and the subject. Your Majesties stand in need of eternal life and the grace and mercy of God just as any ordinary person does. God has blessed Your Mejesties above others and has bestowed on you one of His great crowns, and

for that matter, Your Majesties are expected to accept the message of God with much more zeal and gratefulness than others. For your love and service to God has to serve an example to others. Today mankind finds itself at the brink of disaster, devastation and destruction. The great nations of the world are divided into various hostile camps, each armed to the teeth with the latest sophisticated weapons ready to hurl mankind into a burning hell of death and carnage. It is high time, therefore, that we should all repent and turn to the Gracious and Merciful God, so that He may have mercy upon all mankind and save us from falling into the pit of destruction and utter devastation and annihilation.

In reply to the welcome address His Majesty of Tonga said :

"I am very grateful to you and to all the members of your Community for your address and for the two versions of the Holy Quran in English and the other books on the Muslim religion which you have presented to me."

"I have never read or even seen a copy of the Holy Quran throughout my life. I have always wanted to read it but I never had an opportunity of seeing it. Now that I have received from you the gift of the Quran, I very much appriciate it and I look forward to reading it. I know, there are millions of people who believe in this book and live up to its teachings. Some people who share your faith are racially related to us—mainly Malays and the people of Indonesia. In fact, we are kinsmen, being Polynesians, we are inter-related. So, from that point of view also my interest in reading the Quran is that much greater."

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"I thank you all, once again very sincerely for according me a welcome and for making your presentation to me of this sacred literature"

Moon in the East

(A short biography of the late Hazrat Khalifatul Masih II)

(A. G. Soofi)

— XVI —

Internal Propagation Schedule

The Khalifa-tul-Masih II reorganized the internal propagation front dividing the entire territory into eighteen centres: Amritsar, Rawalpindi, Ambala, Sialkot, Delhi, Jullundhur, Lyallpur, Multan, Peshawar, Dera Ismail Khan, Hazara, Sindh, Kashmir, United Provinces, Bengal, Hyderabad (Deccan), Untouchables and Miscelleneous.

Muhammad Ali Jauhar Passes Away

Maulana Muhammad Ali Jauhar, the great Muslim leader, passed away in London in the first week of January 1931. A younger brother of Khan Sahib Zulfiqar Ali Khan, Jauhar was a first rank freedom-fighter and a moving orator and versatile writer and admirer of the Ahmadiyya Movement. Muslim India deeply mourned the loss sincerely shared by the Ahmadiyya Community. The Khalifa-tul Masih II in his condolence message to the bereaved family expressed his personal grief at the death of the deceased which he considered a national loss.

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'Amarat-i-Bengal

Hakim Abu Tahir, a tireless worker and a pious and philanthropic public servant, headed the Ahmadiyya Community of Calcutta. In recognition of his selfless and sincere services to the Movement and his organizing ability the Khalifa-tul Masih II was pleased to elevate him to the office of Amir-ul-Umara (Chief) of all Ahmadiyya Communities of Bengal.

Simple Marriage Ceremonies Stressed

The Indian Muslims owed much of their indebtedness to extravagant send-off preparations and gifts and entertainments on the occasion of the marriages of their daughters. The bridegroom had likewise to incur heavy expenditure on the trousseau and

jewelry presents to welcome the bride home. Islam had no sanction for such expensive practices and ceremonies. In its early period the functions were simple affairs that suited all pockets and entailed no irksome burden. The Khalifa-tul-Masih II warning the members against extravagant marriage ceremonies announced his unwillingness to perform marriage contracts of parties involved in such practices or parties making demands of jewelry and expensive trousseau.

Higher Female Education Facilities

In order to pass on the Islamic pattern of life to the future generations, the Khalifa-tul-Masih II stressed the importance of higher female educational facilities so that the community could have trained and capable women teachers who could be trusted to create an Islamic atmosphere in institutions and in children's homes. Since such institutions required ample staff, the Khalifa tul-Masih II opined that without popularizing higher education among womenfolk the objective could not be achieved. The Ahmadiyya community has since been devoting special attention to encourage higher education among school-going girls and boasts of the highest percentage of womenfolk involved in higher education of all other Muslim groups and today all Ahmadiyya institutions from elementary schools to bachelor degree level institutions are staffed by qualified and competent Ahmadi ladies.

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Progress in Foreign Mission Activity

Maulvi Muhammad Yar Arif left for London on July 25, 1931, to assist in the London Mission, Maulana Abul' Ata departed on August 13, 1931, for Palestine, Maulana Jalal-ud Din Shams returned from Palestine to Qadian on December 20, 1931, and Maulana Rahmat Ali established a mission in Java with head quarters at Batavia and succeeded in founding new centers in Chappo and Bogar. Maulana Jalal-ud-Din Shams laid the foundation stone of the first Ahmadiyya Mosque in Kababir (Palestine) on April 3, 1931. Ahmadies were registered as Ahmadi Muslims for the first time in the population census of Palestine in the year 1931.

to be Continued

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